

Religious Notices.

FIRST PRESBYTERIAN CHURCH. Rev. H. W. Ballantine, Pastor. Public worship on the Sabbath at 10:30 a. m. and 7:30 p. m. Sunday School at 12 m. Sunday School prayer-meeting, Sabbath at 7 p. m. Weekly prayer-meeting, Thursday, at 7:45 p. m.

FIRST BAPTIST CHURCH. Rev. Ezra D. Seimens, Pastor. Sunday services: Preaching at 10:30 a. m. and 7:30 p. m. Sunday school at 12 m. The Lord's Supper of the first Sabbath of each month, closed by morning service. Prayer meeting on Thursday evening. Young People's meeting, Tuesday evening at 7:45 p. m.

METHODIST EPISCOPAL CHURCH. Rev. Albert Mann, Jr., Pastor. Sunday services: Preaching, 10:30 a. m. and 7:30 p. m. Sunday school at 2:30 p. m. Prayer meeting, Thursday evening at 7:45 p. m. Class meetings, Tuesday and Friday evenings at 7:45 o'clock.

WESTMINSTER PRESBYTERIAN CHURCH. First-Minister, Street, corner Franklin. Rev. S. M. Duffield, Pastor. Sabbath services, 10:30 a. m. and 7:30 p. m. Sunday school, 12 m. Weekly prayer meeting at 8 o'clock each Thursday evening, in Chapel parlor.

CHRIST CHURCH (Episcopal). Liberty street. Rev. W. G. Farrington, D. D., Rector. Morning service, 10:30 o'clock. Second service, 7:30 p. m. except first Sunday in month, when it is at 8:45 p. m. Sunday school at 3 p. m.

HOLY CHURCH. Sunday school every Sabbath at 3:30 p. m. John G. Broughton, Superintendent.

CHURCH OF THE SACRED HEART. Rev. J. M. Nardello, Pastor. First mass, 8:30 a. m. High mass, 10:30 a. m. Vespers, 3 p. m. Sunday school, 2:30 p. m.

BERKELEY UNION SABBATH SCHOOL. Held in Berkeley School-house, Bloomfield avenue, every Sunday at 3 p. m. John A. Skinner, Superintendent. All are welcome.

WATKINSVILLE M. E. CHURCH. Rev. J. K. Egbert, Pastor. Sunday services: Preaching, 10:30 a. m. and 7:45 p. m. Sunday school 2:30 p. m. Class meeting Tuesday evening at 8 p. m. Prayer meeting Thursday evening at 8 p. m. Children's class for religious instruction Saturday at 4 p. m.

ST. PAUL'S EPISCOPAL CHURCH. (Watkinson) Rev. J. P. Fancourt, Rector. Services, Sunday, 10:45 a. m., 7:45 p. m. Sunday school, at 9:30 a. m. Seats free. All are invited.

GERMAN PRESBYTERIAN CHURCH. Rev. John M. Enslin, Pastor. Hours of service, 10:30 a. m. and 7:30 p. m. Sunday school, 2 p. m. Prayer meeting, Tuesday evening at 7:45.

REFORMED CHURCH (Dutch). Rev. Willem G. E. See, Pastor. Sabbath service, 10:30 a. m. and 7:30 p. m. Sunday school, 9 a. m. E. G. Day, Superintendent. Prayer meeting, Wednesday evening.

SILVER LAKE. Sabbath school held every Sunday, in the hall, at 3 p. m. Mr. Robert Smith, Superintendent. Gospel meeting every Sabbath evening at 7:30 o'clock. Prayer and Conversational meeting, Wednesday evening.

ST. MARK'S CHURCH. (Bloomfield Ave.) Sunday services: Preaching at 10:30 a. m. Rev. Mr. Furr. Sabbath school 3 p. m. E. A. Smith, Sup't. Preaching 7:30 p. m. Rev. J. H. Cooley.

Fire Matters.

To the Citizen:

In my communication in your issue of June 27th, it was farthest from my intention to misrepresent Mr. Bailey, or to do him an injustice, and I hasten to make this correction.

I find I was in error in combining different occurrences. The first utterance was in his official capacity, at a meeting of the Township Committee, in which he said in effect, if not in exact words, "There has been trouble and dissensions in the association all along and there is no use in denying it." While I was in error in the use of the words "burst it up," which his denial covers. His full expression was "he would vote against the association if it made an enemy of every voter in Bloomfield."

Respectfully Yours,

G. T. MOORE.

Scipio's Dream.

Cicero, in his "Republic" represents an imaginary conversation between several eminent Romans of the preceding age, in the course of which one of them, Scipio Africanus the younger, relates a dream which had occurred to him when he was a young man, a Tribune of the fourth legion in Africa, and a guest of old King Massinissa, the faithful ally of Rome. This dream is very curious as setting forth Cicero's own views of the immortality of the soul, and the constitution of the universe, and may serve to correct many vague notions now current about the state of religion and science in pagan Rome.

The following is a very full abstract of Mr. Featherstonhaugh's translation; the whole would occupy too much space in these columns.

The aged King was overjoyed to meet the grandson of his old friend Africanus, and after the royal banquet they protracted the discourse far into the night; for the old man would talk of nothing but Africanus, and remembered not only his actions but all his sayings. That night, Scipio says, his grandfather (by adoption) Africanus, and his own father, Paulus Emilius the conqueror of King Perses, appeared to him in his dream. He thought he was in Heaven when he discerned as follows:

"This was an illuminated circle, refulgent with a most splendid brightness, which you as the Greeks have taught you, call the milky way; from which all objects within my view appeared beautiful and wonderful. The starry globes far surpassed the earth in size, and our planet seemed so small that I was ashamed of our Empire which occupies as it were only a spot upon it."

When he recognized his grandfather he trembled with awe, but Africanus reassured him and after unfolding to him the course of his future life, proceeds as follows:

"Wherefore Africanus, that thou mayest be more prompt to guard the State, learn that to all those who have preserved, aided and advanced their country, a certain place in Heaven is assigned, where the blessed enjoy eternal life; for nothing which is done on earth is more acceptable to that great God who governs all this universe, than those law abiding societies of men which are called States. Their protectors and chieftains, departing from Earth will return hither."

Here, says Scipio, I inquired if he and my father Paulus, and others whom we supposed to be dead, were yet living. "Yes indeed," replied he, "they live who have escaped from the bonds of the body, as if from a prison; for your life as you call it is more truly death. Do not then not perceive thy father Paulus approaching?" Soon as I saw him I poured forth a flood of tears, but he embracing me and kissing me forbade me to weep.

As soon as I could repress my tears and speak, I began: "Most sainted and

best of fathers, since this, I hear, is life, wherefore, I intreat you must I tarry on the Earth? why shall I not hasten from it to come to you? It may not be said he. "Unless that God whose temple in this universe, shall deliver thee from the body, thou canst not find entrance here. For men are born under such conditions that they must remain upon that central globe. A soul has been bestowed upon them from those round immortal fires which you call stars, and which, instinct with Deity, forever speed on their immense orbits. Wherefore it is for these Fabians, and for all pious men to retain the soul in the custody of the body, and not to release it without the command of him from whom it received it; lest you should seem to shun the burden of humanity which God has assigned to you. But Scipio, as thy grandfather here, as I who begat thee did, only private justice and piety. That course of life conduces to Heaven and the society of those who dwell there."

Africanus, then resuming, explains to him the wonders of the universe; the immense concentric spheres, the outermost of which, including the fixed stars is celestial and envelopes all the others. "It is the great Deity himself comprehending and governing the whole. Within or beneath, and revolved by retrograde motion, are the spheres, in succession Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon, which rolls in the lowest orbit, lighted up by the rays of the Sun. The Earth, the ninth remaining immovable, always rests in the lowest place, occupying the very center of the universe. Above the moon, all things are eternal; but beneath, there is nothing but what is mortal and subject to decay, except the souls of men."

Such great notions cannot be produced in silence, and nature is so constituted that when one extreme part gives out grave tones the other shall produce acute ones. For which reason the highest stately course of Heaven, whose revolution is most rapid, moves with an acute and piercing sound; while this human and lowest orbit is accompanied with the gravest tones. Those eight courses, the powers of two of which are blended into one, produce seven distinct sounds with intervals, which number is the mystical root of all things. The concords of these sounds are the celestial harmonies which we call the music of the spheres, inaudible indeed to men because they are too ravishing for mortal ears, as the sun is too dazzling for human eyes. But men of rare endowments imitating this music on instruments and in song, have won their way to Heaven, like others, gifted with preeminent genius who in human life have cultivated divine pursuits."

Filled with admiration Scipio still turned his eyes now and then to the earth. Then Africanus said: "I perceive thee even now contemplating the seat and home of man. If it appear to thee insignificant, as indeed it is, fix thy attention on these heavenly things; for what celebrity or what possible glory canst thou acquire from human fame? Thou seest the earth inhabited in but few and narrow regions. Some are obliquely situated, some almost opposite, and some even directly antipodal, from whom certainly you can expect no glory."

You perceive also the Earth to be as it were, encircled with certain zones, two of which, the farthest separated, and prop up at each end by the very poles of Heaven, you see are bound up in frost. The central and largest, on the other hand is burnt by the heat of the Sun. Two only are habitable; and of the one where ye dwell beneath the North, see what a small portion it belongs to you. Who in the other regions of the rising and setting sun or in the remote North or South shall ever hear thy name? Wherefore, if all hope were lost to you of returning hither, of what value would be human glory? Look up to Heaven then if thou art willing, and contemplate this eternal mansion and place of rest; neither listen for the praises of men nor place hope in human rewards for thy deeds. Believe that virtue itself, by its own attractions leads to true glory. The words of men are confined to the narrow limits then beholdeth. They are elated by the death of men, and extinguished in the oblivion of posterity. Know thou art not mortal but this thy body only. Thou art like a God, for as the eternal God governs this corruptible world, so does the immortal soul the frail body. This then is the proper nature and faculty of the soul. Do thou use thy faculty to the highest purposes, of which first of all is a solicitude for the welfare of thy country. The soul quickened and exercised in their high duties, will wing its way more freely to this its home and place of rest. As to the souls of those who have devoted themselves to sensual pleasures, and given themselves up like slaves to the body, escaping, they shall whirl about the earth itself, and only after ages of wild tossing and wandering do they return to this place." He disappeared. I awoke.

Mr. Mann on the Sabbath.

A very large congregation gathered in the Park M. E. church last Sunday night to hear Rev. Mr. Mann's sermon on the Sabbath Question. He prefaced his remarks by saying that the great theme before them must be narrowed down to proportion with their time; and therefore he proposed to make the boundaries of his theme the four walls of the building and to talk home to his hearers. It might be delightful to tell what awful sinners other people were, and how they broke the 4th Commandment; but it would do more good to humbly discover our own mistakes. Throwing stones out of the church door into the Park to hit somebody was poor warfare.

He then referred to the unquestionable sacredness of the day, God's emphatic teachings from creation to the time of Christ, spoke of how the Pilgrim Fathers, the seed of this nation, sanctified their first Sabbath in the New World, and then took up the practices of moral people that imperiled the holiness of God's day. He waived all consideration of open run shops, because the question was not run shops, but an all the week question. They were a curse to Sunday law, a curse to all other days. He then took up the subject of Sunday newspapers, spoke of the number sold every week in Bloomfield, and of the fact that many pro-



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We are bound to unload our tremendously large stock of sun umbrellas and parasols, and it is a great pity that the great amount of business we have done during the past two weeks is far in excess of anything that has ever been achieved by any house in the country. To further reduce our stock of these most reasonable goods, shall make a

Special Sale of Parasols

Our entire stock divided into lots on extra counter room for this occasion. Such a grand opportunity for people never before offered. The design represents a new law with a child surrounded by her playthings, in the foreground having her photograph taken. This no doubt will be appreciated. In New Jersey we are the recognized and firmly established local purveyors for prompt and profitable sales of everything we sell, and our prices which are open to public inspection and comparison, though our advertisements will be found to be below anything that has ever been quoted on similar goods.

SPECIAL PARASOL SALE
BEGINS MONDAY A. M., June 29.

As these are closing prices we cannot guarantee our stock to last, but those calling early are sure to have the choice to select from

FOR NOTHING.

We shall give to all purchasers this week an elegant design in the way of a Fan which for beauty of finish and artistic design has never before been offered. The design represents a new law with a child surrounded by her playthings, in the foreground having her photograph taken. This no doubt will be appreciated. In New Jersey we are the recognized and firmly established local purveyors for prompt and profitable sales of everything we sell, and our prices which are open to public inspection and comparison, though our advertisements will be found to be below anything that has ever been quoted on similar goods.

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